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ation or prudence; the people and their just constitutional claims have been the constant objects of their scorn and derision, their unmitigated abhorrence and execration; and still in each wild and moody change of temper, these alternate excesses of rage and ridicule, of horror and contempt, have been but the varied expressions of their FEAR."^a

On the expressions in the first part of the foregoing quotation, which I here give in *italics*, the various anticipating remarks in these letters render it wholly unnecessary for me at present to make any addition. Touching your "jealous aristocracy" which, in charity we must suppose does not include all the borough patrons, when I contemplate the picture you draw, it only adds to my surprise, that you, as a reformist, only advocating the cause of justice and your country's liberty, should have fallen under the influence of a panic terror, where, in your own judgment, the whole conduct of your adversaries, the violators of that justice and that liberty, is, as is most natural it should, "only a varied expression of fear."

Agreeing with you in this sentiment, and fully persuaded also, that the faction—yes, Sir George Caley, "a handful of Lords,"—never will dare to hold up their heads, or to show their faces in opposition to radical reform, whenever public opinion on the necessity of it shall be made manifest, I, for the present, remain,

Dear Sir,

Truly your friend and servant,

JOHN CARTWRIGHT.

(To be continued)

SLAVE-TRADE.

The following remarks on Lord Castlereagh's conduct on this business in the late negotiation, as well as on his general character as a minister, appeared lately in the Examiner. They are well worthy of attention to counteract the present absurd fashion of bestowing praise where praise is not due. Lord Castlereagh's former conduct ought not to be forgotten, as the minister in Ireland from 1797 to 1801. His character is there written in forcible terms. Apostate from his early opinions

the insurrection in 1798, and the subsequent measure of the Union, may teach us rightly to appreciate this political Proteus.

PRINCE MAURICE'S PARROT; OR FRENCH INSTRUCTIONS TO A BRITISH PLENIPOLENTIARY.

1. That the French People were so deeply implicated in the Slave-Trade, as not even to know that it had been abolished by this country.

2. That the French Press had been so long under the complete despotic controul of Bonaparte, that the present government must despair of making any immediate impression on the independence of the political opinions, or the energetic firmness of the individual feelings of the people, lately consigned to their protection.

3. That such were their blind and rooted prejudices against the English, that we could only hope to convince them of our entire sincerity and disinterestedness in abolishing the Slave Trade ourselves, by lending a helping hand to its revival by others.

4. That if we consented to give up our colonial conquests to the French, on conditions dictated only by the general principles of humanity, this would be a proof that we intended to keep them in our own hands from the most base and mercenary motives.

5. That the French Government simply wished to begin the slave trade again as the easiest way of leaving it off, that so they might combine the experiment of its gradual restoration with that of its gradual abolition, and by giving the people an interest in it, more effectually wean their affections from it.

6. That it is highly honourable in us to have proposed, and in the French to have agreed, to the abolition of the Slave-trade, at the end of five years, though it would have been insulting in us to have proposed and degrading to them to have submitted to any stipulation on the subject.

7. That to rob and murder on the coast of Africa is among the internal rights of legislation and domestic privileges of every European and Christian State.

8. That we are not to teach the French people religion and morality at the point of the sword, though this is what we

^a Polit. Pap. III. Appendix, 82.